February 11
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith." DOCTRINE AND COVENANTS 109: 7.

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WITNESSES OF THE CHRIST*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

"BUT YE SHALL RECEIVE POWER, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

These men, who were to be witnesses, were eye witnesses of the resurrection of the Lord Jesus Christ, and that is the principal fact to which they were to bear witness in all parts of Judea, Samaria and unto the uttermost parts of the earth.

THE REALITY OF CHRIST AS DEITY

My beloved brethren and sisters, in the world to-day belief in Jesus Christ is too perfunctory, too conventional. The reality of Christ as Deity does not seem to possess the souls of men. The resurreeted Lord is a something apart from most men's lives. I think I can not better illustrate this thought than to read a few lines written by one of the soldiers in Flanders, when he was in the midst of shot and shell and facing death. Writing of the Christ he says:

"We had forgotten you, or very nearly;
You didn't seem to touch us very nearly.
Of course we thought about you now and then—
Especially in any time of trouble—
We knew that you were good in time of trouble—
But we are very ordinary men.

*Address delivered at the third session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

"Now, we remember, over here in Flanders—
(It is not strange to think of you in Flanders)—
This hideous warfare seems to make things clear.
We never thought about you much in England—
But now that we are far away from England—
We have no doubts, we know that you are here.

"We think about you kneeling in the Garden—
Ah, God, the agony of that dread Garden—
We know you prayed for us upon the cross.
If anything could make us glad to bear it—
'Twould be the knowledge that you willed to bear it—
Pain, death, the uttermost of human loss!"

Too many in the pseudo-Christian world to-day can say as truthfully as the soldier:

"We had forgotten you, or very nearly;
You didn't seem to touch us very nearly."

The reality of God the Father, the reality of Jesus Christ, the risen Lord, is a truth which should possess every human soul. God is the centre of the human mind as surely as the sun is the centre of this universe, and once we feel His Fatherhood, once we feel His nearness, sense the divinity of the deity of the Saviour, the truths of the Gospel of Jesus Christ follow as naturally as the day the night, and as night the day.

HOW MAY WE KNOW GOD AND FEEL HIS NEARNESS?

How may we know God, how may we feel that nearness to Him? That is the question that young men are asking to-day. Boys and girls are not naturally irreligious; they are not profaners because they love to be. I know they seem indifferent, but in their very hearts they are asking these eternal questions, and they long for the answer.

ONE WAY, TO THINK, TO REASON

There are three ways, among others, to which we should like to ask the young men of Israel, particularly, to seek their God and to feel His nearness. One is to think, to reason. Reason though only an insecure guide will lead us to Him. However, "Dim as the borrowed rays of moon and stars to a lonely, weary, wandering traveler—is reason to the soul"; but it is a guide, and too few men use it positively with a desire to know the truth.

ANOTHER, TO ACCEPT THE WITNESS OF MEN OF INTEGRITY

Another pathway is to accept the witness of men who have known Him, who have seen Him. I think we pay too little attention to the value of these witnesses. I have read in your presence this morning the authorisation of Christ to His apostles, who were to be witnesses of Him. The very first act of the

Twelve after Christ's ascension was to choose a man from among those who had been eye witnesses of Christ's resurrection. That was what they wanted the apostle to be who was to take Judas' place; (read in the first chapter of Acts)—a witness of His resurrection. Mind you, many men in the world to-day accept Christ as a great teacher, but that is not the fact which is going to transform their souls. He was a great teacher, the greatest teacher of men, but He was also God. Through Him we know God; through Christ, God reveals Himself to men. It is the Christ, the Redeemer of the world, of whom I speak when I plead for young men to come close to Him, and to think of Him as a reality after His death, after His burial. Of the resurrected Christ were the early apostles to be witnesses in all Judea and in Samaria and unto the uttermost parts of the earth.

Now let me here say that we ought not to question the integrity of these men. I believe in them; I can not believe that they wanted to deceive, I can not believe that they were deceived; I can not. In measurement of time we are a long way from them, I know, but if we study carefully their lives and their histories we shall find that their testimonies are reliable and that the integrity of their lives is unquestioned. To emphasise the value of their testimony, let me call your attention to what Mr. Roger W. Babson, author of *Fundamentals of Prosperity*, has written about integrity—how our entire social structure is built upon it:

"The first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you also, this applies just as much to the man who is working for wages as to the capitalist and every owner of property. Integrity, however, is very much broader than the above illustration would indicate."

Before this quotation, he shows that there is no value at all in the bank book, no value in the deeds and mortgages that we hold.

"The value of them lies in the integrity of the lawyers and stenographers who draw up the papers, in the integrity of the officer and clerks who sign the documents, in the integrity of the courts and judges who would enable us to enforce our claims; in the integrity of the people, the citizenship who will stand behind that enforcement, and make our claims legal and valid."

"Integrity" he continues "applies to many more things than money. Integrity requires the seeking after as well as the disposing of truth. It was their desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity, and only as they so rest can they prosper or even survive."

TESTIMONY OF MEN WHO SAW THE RESURRECTED CHRIST

These men who were to be witnesses declared before their

enemies, the very men who had put Jesus Christ to death on the cross, that they had seen the risen Lord. I will first read Peter's testimony given immediately after the resurrection:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . .

"This Jesus hath God raised up, whereof we all are witnesses."

Ah, but the doubting critic says, and he says conscientiously, if we had absolute proof that this was Peter's testimony it would have force. But remember, he says, that the Acts of the Apostles was not written until eighty years after Christ, or nearly half a century after the event of which Peter testified took place. Right. But let us remember also that in the severe test to which modern science has put all these ancient scriptures during the last half century, especially every ancient document that purports to contain any witness of the resurrected Christ, many documents have been thrown aside as spurious, the "Acts of John" the "Acts of Andrew" the "Acts of Peter" and others, have been thrown aside; but the Acts of the Apostles has emerged from that criticism with its authenticity established. Then we know that the author—we accept Luke as the author, and that, too, is fairly well established—Luke received the witness personally of the men who saw Jesus Christ after He was resurrected. We know that Luke was in Rome with Mark, and we know that Mark was in Jerusalem at the time that these great events took place. It is not thoroughly established, but it is quite certain, however, that Mark was the young man who ran into the garden the night of the betrayal. We know that Luke was in the house of Philip, the evangelist, and stayed many days at Caesarea. We know that at that time he went to Jerusalem, he conferred with James, who presided over the Church at Jerusalem—James the brother of the Lord, who had accepted the Gospel after the resurrection. The testimony of James, Luke heard, and in all probability the testimony of Peter, because Peter was there as one of the leaders when Luke went up to Jerusalem on that occasion, and he would hear first hand Peter's testimony. Men were living, five hundred of them at that time, who had seen the resurrected Lord. What about the integrity of men, integrity of witnesses? What right had Luke to suspect them? He did not, he accepted their testimony as valid, and their testimony of the resurrected Lord convinced him of the divinity of the work of Jesus Christ, to which he subscribed; and he became a member of the Church.

He heard from Paul, day after day and night after night, the testimony that he gave, and if there is any question about the direct testimony of Peter we have the direct testimony of Paul in the oldest recorded testimony extant, older than the Acts—a testimony written in the first twenty-five years of the Christian Church. Paul testifies that he saw the risen Lord. With that testimony you are all acquainted. He further testifies that the risen Lord was seen of Cephas (Peter), "then of the twelve: After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

I can not doubt that testimony. Why can the world? This testimony is of the resurrected Lord, not Jesus the teacher, not the Jesus of Nazareth who went about as any other Jew, but Jesus the Lord, the Redeemer of mankind.

THE MODERN TESTIMONY OF JOSEPH SMITH

Let me call your attention to another witness nearer to us than the ancient apostles—the testimony of Joseph Smith the prophet. This comes closer to us. These other men are a long way from us in measurement of time. Joseph Smith testified that the risen Lord appeared to him, that He was introduced to the boy prophet by God Himself, the Father, who said, "This is my beloved Son. Hear Him!" If that testimony stood alone it would be, as Christ said His testimony would be, of no avail when He spoke of Himself. If Jesus were the only witness it would not be of force, but He had also God's testimony and the Scriptures. And so, Joseph Smith has other witnesses whose integrity can not be questioned. Of Joseph's wonderful testimony I have not time to speak; I am merely suggesting a line of thought that young men may follow and come nearer to Christ if they will be conscientious and true, and not "play pranks with their souls," but be honest as Joseph Smith was honest, and as these other men were honest to death in their testimonies.

THREE WITNESSES CORROBORATE THE VISION OF JOSEPH

Three witnesses corroborated Joseph Smith's wonderful vision, and in that testimony which they give, they bear record of another truth, the immortality of man. For if Jesus Christ lived after death, and the angel Moroni came as these three witnesses declared, then you and I shall live after death! Man is immortal. Oh, what a wonderful revelation, what it means to men who now but perfunctorily and in a conventional manner accept the Gospel of Christ! These three men testified:

"Be it known unto all nations, kindreds, tongues, and people, unto

whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that hey have been translated by the gift and power of God, for his voice hath declared it unto us."

Oliver Cowdery, David Whitmer, Martin Harris.

I will not take time to read all.

One of the most pleasant features of an interesting and profitable visit, which I recently made with President B. H. Roberts through the Eastern States mission, was our coming in contact with scenes in early Church history. When we were at Palmyra I read in one of the local papers a testimony, or memorandum, given by a man who knew these three witnesses personally. He has never joined the Church, but in that local paper I read this testimony of the integrity of one of these witnesses:

John H. Gilbert, on September 8, 1892, the man who set the type of the Book of Mormon, says this of Martin Harris:

"Martin Harris was a good farmer owning a farm of about one hundred and fifty acres about a mile north of Palmyra village, and had money at interest. Martin, as everybody called him, was considered by his neighbors a very honest man."

Martin, the honest man, says to the world, "God's voice declared to us that the plates from which the Book of Mormon was translated are true; an angel of God came down and he brought and laid before our eyes, that we beheld and saw the records." "A very honest man" bears the witness, why should we doubt it?

I rejoiced at the last meeting in Pittsburgh to hear President Roberts bear witness, in a most inspirational meeting, that he heard David Whitmer, another of the three special witnesses, testify in these words of the book:

"Young man, if that book" pointing to one of the early editions of the Book of Mormon "is not true, then there is no truth in this, God's world."

The integrity of these three witnesses cannot be successfully questioned. Men who heard these testimonies direct from the witnesses themselves are with us, and their witness is true.

THE WITNESS OF THE SPIRIT

But there is a greater witness than the witness of men, great as that is. If we receive the witness of man, the witness of God is greater, for this is the witness of God which He has testified of His Son: "He that believeth on the Son of God hath witness in himself." There is a witness of the Spirit. God does reveal today to the human soul the reality of the resurrection of the Lord, the divinity of this great work, the truth, the divine and eternal truth that God lives, not as a power, an essence, a force, such as

electricity, but as our Father in heaven. Oh, why do men try to make that power, recognised by science and religion everywhere, a mere force. I sometimes wish that such men would kneel down and try to pray to electricity. Imagine trying to pray to electricity! You can't do it; and yet that is one of the greatest known forces. You can, however, pray to God the Father, a personal being. God reveals to the soul His existence. He reveals the deity of the Lord Jesus Christ, who came to earth to give to men the great reality of the existence of God and His Son; and in that spirit and with such witness in my soul I bear testimony to-day that Jesus Christ is the Redeemer of the world:

"I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever living head.
He lives, all glory to His name!
He lives, my Saviour still the same;
O the sweet joy this sentence gives,
'I know that my Redeemer lives!'"

God help us and all the world to sense the reality that the Gospel of Jesus Christ is established among men, and through obedience to it the Fatherhood of God and the brotherhood of man may become realities to every son and daughter of Adam. God hasten the day when that testimony will be real in every heart, I pray in the name of Jesus Christ. Amen.

MAN SAVED BY TRUTH

WE HAVE NO ILL FEELINGS in our hearts toward any living creature. We forgive those who trespass against us, those who have spoken evil of us, and who have misrepresented us before the world—we have no malice in our hearts towards them. We say, let God judge between them and us; let Him recompense them for their work. We will not raise a hand against them; but we will extend the hand of fellowship and friendship to them if they will repent of their sins and come unto the Lord and live. No matter how malicious they may have been, or how foolishly they may have acted, if they will repent of it we will receive them with open arms and we will do all we can to help them to save themselves. I can not save you; you can not save me; we can not save each other, only so far as we can persuade each other to receive the truth, by teaching it. When a man receives the truth he will be saved by it. He will not be saved merely because some one talks it to him, but because he received and acted upon it. The Gospel is consistent, it is common sense, reason, revelation; it is almighty truth from the heavens made known to man.—PRESIDENT JOSEPH F. SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 11, 1926

EDITORIAL

DEFEAT OR VICTORY?

As with Christ so with His Church! Respecting each—the Author and His work, the Founder and the building, the Planter and the crop, the Good Shepherd and His sheep—history records a season of apparent failure.

When the pall of tragic crimson and ominous black fell upon Calvary, the uninspired chronicler of events could have written nothing less than "Defeat" as the caption of what appeared to unaided human vision to be the last chapter concerning Jesus of Nazareth.

Notwithstanding all His lofty precepts and withering denunciations of evil, after a career of self-sacrificing example, Jesus of Nazareth was dead—slain most ignominiously as a felon, and that at the instigation of the people whom He had called His own.

But behold! On the third day following, the sepulchre was empty; the scourged and crucified body had been claimed anew by the immortal Spirit; and the miracle of the ages was accomplished. Death had been overcome; the resurrection of all mankind was made sure. Triumph had banished defeat: "O death, where is thy sting? O grave, where is thy victory?"

The Church founded by Jesus Christ and built up by the Apostles whom He had ordained, against which even the powers of hell should not prevail, suffered declension, disintegration, and violent wreckage. This condition the Lord had foretold as surely as He had predicted His own death and resurrection; and the portentous prophecies of the Apostles were no less specific.

Many scriptural passages demonstrate that the great falling away had begun even while some of the Twelve remained in the flesh; and soon after their departure it developed with ravening rapidity. The causes of the latest and greatest apostasy of history were both external and internal.

From the outside the batteries of persecution were unceasingly active. The Primitive Church suffered under both Judaistic and Pagan cruelty. Virulent defenders of Judaism as a system, upholders of the Mosaic Law and determined opponents of the Gospel of Jesus Christ, all persecuted the early Christians with relentless fury and effectively enlisted the aid of heathen powers. Rome reveled in the slaughter of Christians, with periodic orgies of wholesale butcheries from Nero to Diocletian.

In this devil-inspired brutality determined effort was made to kill off the leaders of the Church, the ordained ministers of Christ; and the Apostles led the gruesome procession of martyrdom, followed by multitudes of less prominent but devoted believers.

Frightful as was the persecution from without, the internal conditions—schism and anarchy as to organisation and government—were even more potent in disrupting the Church. Writings of the early Christian Fathers attest this fact and acknowledgment of spiritual declension is abundant.

Early in the fourth century, Constantine the Great professedly espoused the cause of Christianity, and took under his imperial protection the degenerate and turbulent organisation then calling itself the Church. Intense competition for ecclesiastical preferment was an immediate and inevitable result. A bishop was rated higher than a general and an archbishop than a prince. To ignore what passed for Christianity in those days was to invoke ostracism and persecution. The emperor, though himself unbaptised, was the real head of the Church, and pretended ordinations to what was blasphemously called the priesthood were given at his pleasure.

Thence onward to the sixteenth century the Church grew increasingly rapacious, until it came to be a secular autocracy, rich in scarlet, fine linen, gold and jewels, boastfully claiming jurisdiction over the souls of men, punishing or pardoning for real or alleged guilt, selling parchment scrolls as certificates of remission of sins or as licenses to commit crimes planned ahead, and assuming to set up or put down earthly governments. Read 2 Thess. 2: 3-4, and observe therein that the reign of the son of perdition was foreseen.

The apostasy of the Church was as truly an event of history as was the sacrificial death of Jesus Christ; and as surely as the Saviour's immortal Spirit returned to earth has His Church returned. It has been restored with all its ancient privileges and blessings; and the power of the Holy Priesthood is once more operative among men. Such the Church of Jesus Christ of Latter-day Saints affirms itself to be.

The seeming defeat occasioned by the apostasy is superseded by the assured victory of the restored Church in this, the Dispensation of the Fulness of Times.—J. E. T.

CHANGES IN MISSION PRESIDENCIES

In charge of a large company of incoming missionaries, who landed at Liverpool on January 31st, was President John P. Lillywhite, the newly appointed President of the Netherlands Mission. He was accompanied by his wife, Sister Lillian D.

Lillywhite, and their sons, John D., aged 14, and Joel, aged 6. President Lillywhite served in the same office for a period of 31 months, 1905-1907, and a second time for 33 months, 1920-1923. He succeeds President Charles S. Hyde, who is now honourably released after having presided in that Mission since the first part of April, 1923. Sister Lillywhite will succeed Sister Lenora S. Hyde as President of the Relief Societies of the Netherlands. Headquarters of this Mission are in Rotterdam.

During the last few months changes have been made in other Missions on the Continent, aside from those arising from the creation of the German-Austrian Mission, which has already received notice.

President Ernest C. Rossiter has charge of the French Mission, in succession to President Russell H. Blood, who has been honourably released and is now engaged in professional studies in Paris. This Mission embraces France, Belgium, and the French-speaking part of Switzerland. Sister Venus R. Rossiter, wife of Elder Rossiter, is President of the Relief Societies of the Mission. For several years President Rossiter presided over the Mission in Tahiti, where French is commonly spoken. Sister Rossiter was with him in that service. Headquarters of the French Mission are in Geneva.

President John H. Anderson has succeeded President Hugo D. E. Peterson in the Swedish Mission with headquarters in Stockholm. President and Sister Peterson were honourably released and have returned to their Utah home.

President Martin Christopherson has been installed at the head of the Norwegian Mission, following the honourable release of President Albert Richard Peterson, who has left for home, to which Sister Peterson had preceded him. The headquarters of the Norwegian Mission are in Oslo.

President Joseph L. Peterson is now on his way to Denmark, accompanied by his wife, to relieve President John S. Hansen and Sister Hansen, who have been honourably released from further service as President of the Danish Mission and President of the Relief Societies therein. The headquarters of the Mission are in Copenhagen.—J. E. T.

WHO KNOWS?

Our publication of short articles relating to Latter-day Saint Hymns has elicited many approving comments. The substance of these articles is taken from the *Relief Society Magazine* of several years back; but as now presented in these pages they are liberally edited and otherwise adapted to serve as lesson-subjects for the Mutual Improvement Associations of this Mission.

A letter of commendation has come to hand from our venerable

missionary and untiring worker, Patriarch D. M. McAllister, now in charge of the Records Office of the Salt Lake Temple. With the personal letter he has sent the following note of inquiry, which, it is hoped, will bring forth the desired information. To insure its identification, the entire hymn is given in this issue, page 96.

Salt Lake City, Utah,
9th January, 1926.

Editor *Millennial Star*:

Dear Brother:—

I wonder if any of the readers of the *Star* could furnish the name of the author of the favourite hymn "Do What is Right"? It has been published in each edition of the L. D. S. Hymn Book commencing with the twelfth—1863—but the name of the author does not appear. It was introduced into that collection of hymns by the late President George Q. Cannon. He heard it sung by me, in 1861, while I was engaged under his direction in the Liverpool Office of the Church, and he admired the sentiment of the words so much that he felt it should be given a place in our hymn book.

I learned the words and tune through hearing it frequently sung by one of my intimate associates in Glasgow, the late Elder James S. Brown; but he did not know the author's name. I think that the poet Edward L. Sloan made a slight change in some of the words, with President Cannon's concurrence.

Yours Respectfully,
D. M. McAllister.

AGE AND HONOUR

The appended note has come to hand from an esteemed brother, whose long life of useful service has received mention in earlier volumes of this magazine. May he live to read and enjoy the *Star* as long as he desires to live!

I am sending two dollars, one for myself and one for David H. Palmer, to renew our subscriptions to the *Star*. We can not very well get along without it. I have been reading the *Star* for over 70 years and am now in my 83rd year and can read yet without glasses. I was a member of the Church in England and was baptised in Birmingham when about 16 years of age. I had a testimony of the Gospel then and have never doubted it since. I wish you God's blessings and a happy New Year.

Your brother in the Gospel,
Deseret, Utah, January 6th. Samuel W. Western.

If you wish to succeed in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Joseph Addison.

LATTER-DAY SAINT HYMNS*

"We thank thee, O God, For a Prophet"

"We Thank Thee, O God, For a Prophet," does not refer to the Prophet Joseph Smith specifically; it is a tribute to all who have led and still lead Israel. It is one of the best known of our Church hymns, and must always give a particular thrill to a genuine Latter-day Saint. The hymn was written by William Fowler, a young man born in Sheffield, England, in 1830, the year in which the Church was organised. He was a workman in one of the famous cutlery establishments of his native city. He carried his new composition to meeting, where it was sung by the people of the Sheffield Branch. President Joseph F. Smith, who was present on the occasion, has related how distinctly he recalled the first time this hymn, which has since so often voiced the gratitude of the people for a prophet-leader, was sung.

We thank thee, O God, for a Prophet,
To guide us in these latter days;
We thank thee for sending the Gospel
To lighten our minds with its rays.
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy command.

This stanza is written in simple unadorned English. Its emotional content gives it literary merit. The spirit of gratitude, which should be the dominating emotion of all prayers, permeates every line and word, making it one of the most acceptable song-prayers among the hymns of the Latter-day Saints.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliv'rance is nigh.
We doubt not the Lord, nor His goodness,
We've proved Him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

The value of the second stanza lies not in its emotional content, but rather in the great spiritual thought that it embodies. It is a message of trust and confidence. It tells us the fact, which has so often been proved by those who live spiritual lives—that they who truly rely on the Lord have no need to fear. It is the same thought that is found in the great hymn, sung by all

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in February.

Christians, "How firm a foundation", the fourth stanza of which reads:

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

The third and last stanza reads:

We'll sing of His goodness and mercy,
We'll praise Him by day and by night,
Rejoice in His glorious Gospel,
And bask in its life-giving light.
Thus on to eternal perfection
The honest and faithful will go,
While they who reject this glad message
Shall never such happiness know.

The first four lines of this last stanza express a song of praise to the Lord for His goodness and mercy; the second four contemplate the great culmination. The goal is perfection. *Thus on to eternal perfection* is an expression that may be interpreted as meaning—thus on to eternal progression the honest and faithful will go, while those who reject the gospel message can never attain this perfection.

This hymn is not a literary gem in any sense; there are no lines that can be classed as the essence of poetry; nevertheless, it is one of the most popular hymns of the Latter-day Saints. And justly so, because it reaches the heart, arousing appreciation of the debt of gratitude that surges through the souls of men and women as the realisation grips them that they have indeed a mouthpiece of God on earth. It contains a profound spiritual truth, which, coupled with reverent emotion, furnishes justification enough for song or sermon.

THE TRUTH WILL OUT

Elder James K. Knudson

The nature of the mission of Joseph Smith made it unlikely that reference to scientific matters, and much less to isolated scientific facts, discoverable by proper methods of experimentation, should be found in the writings of the Prophet. However, statements are made in a revelation given to him by the Lord, March 8th, 1833, which can now be connected with facts of science then not generally known.

To Latter-day Saints this revelation is known as the "Word of Wisdom" and is numbered as the 89th Section of the Doctrine and Covenants. Regarding the use of tobacco the word of the Lord

contained therein is: "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." Tobacco has been used for several centuries by civilised man, but the real cause of the ill effect that it has upon the human body was not fully known by science (and obviously is not thoroughly known yet) until toward the close of the last century. Nicotine, a deadly poison, was isolated from tobacco and its toxic effects were soon determined by various experiments. It is on record that one drop placed on the tongue of a cat caused immediate prostration, and death in seventy-eight seconds. A smaller drop was placed on the tongue of another cat, and death resulted in two minutes and a half. A third cat to which a similar quantity had been administered was dead in seventy-five seconds. A man who was accustomed to smoking took a chew of tobacco, and after a quarter of an hour accidentally swallowed the mass. An hour later he became unconscious and died. These and numerous other cases illustrate the poisonous nature of tobacco.

The words of Hyrum Smith, brother of the Prophet Joseph, are forcible but significant. He said on one occasion: "Tobacco is a nauseous, stinking, abominable thing." It has proved an "abominable thing" to the length of the life line of man. Recent developments in the medical world support this statement.

Daily papers of late have commented on a lecture delivered by the eminent surgeon, Sir Berkeley Moynihan, before the Leeds Luncheon Club numbering three hundred members. He stated: "If the law of averages holds good sixty people in this room will die of cancer" and further affirmed that the average rate of mortality from this dread disease is increasing yearly. According to him fifty thousand fatalities are entered in the cancer column of vital statistics annually in England and Wales, and the total in all countries mounts to five hundred thousand deaths from cancer. Smokers form a large proportion of this number. Sir Berkeley dwelt at length on the cancer perils of the smoker and averred that one of the prevalent causes of cancer of the tongue was smoking. This fact was readily perceived when it was shown that in the last forty years cancer of the tongue has increased two hundred and fifty per cent, and that this corresponds to a similar or greater increase in the consumption of tobacco.

HOW A WITNESS OF THE TRUTH IS GAINED

I DO NOT WANT men to come to me or my brethren for testimony as to the truth of this work; but let them take the Scriptures of divine truth, and there the path is pointed out to them as plainly as ever a guideboard indicated the right path to the weary traveler. There they are directed to go, not to Brothers

Brigham, Heber, or Daniel, to any Apostle or Elder in Israel, but to the Father in the name of Jesus, and ask for the information they need. Can they who take this course in honesty and sincerity receive information? Will the Lord turn away from the honest heart seeking for truth? No, He will not; He will prove to them, by the revelations of His Spirit, the facts in the case. And when the mind is open to the revelations of the Lord it comprehends them quicker and keener than anything that is seen by the natural eye. It is not what we see with our eyes—they may be deceived—but what is revealed by the Lord from heaven that is sure and steadfast, and abides forever. We do not want the people to rely on human testimony, although that can not be confuted and destroyed; still, there is a more sure word of propheey that all may gain if they will seek it earnestly before the Lord.

You and I must have the testimony of Jesus within us or it is of but little use for us to pretend to be servants of God. We must have that living witness within us.

A man or a woman desirous of knowing the truth, upon hearing the Gospel of the Son of God proclaimed in truth and simplicity, should ask the Father, in the name of Jesus, if this is true. If they do not take this course, they try and argue themselves into the belief that they are as honest as any man or woman can be on the face of the earth; but they are not, they are careless as to their own best interests.—PRESIDENT BRIGHAM YOUNG.

FROM THE MISSION FIELD

Transfers—Elder Seth W. Pixton has been transferred from the Birmingham Conference to the Liverpool Office. Elder James K. Knudson, recently transferred from the Manchester Conference, has been assigned to the Liverpool Office.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, January 31st, per s.s. *Montnairn*, and have been thus assigned:

For the British Mission—Orson H. Berrett, Murray, Utah, to the Newcastle Conference; Kendall Day Garff, Salt Lake City, Utah, to the Liverpool Conference; Richard D. Hooper, Hooper, Utah, to the Hull Conference; Daniel W. Jones, Samaria, Idaho, to the Welsh Conference; David Matthew Kennedy, Ogden, Utah, to the Liverpool Conference; Frederick Donald Merrill, Hillspring, Alberta, Canada, to the Manchester Conference; Clennel Jennings Neville, Rexburg, Idaho, to the Norwich Conference; Howard Alfred Stokes, Brigham City, Utah, to the Newcastle Conference; Norval George Taylor, Ogden, Utah, to the Hull Conference.

For the Netherlands Mission—A. M. Joseph DeYoung, Ogden, Utah; Joseph Fielding Steenblik, Salt Lake City, Utah; John Henry Vandenberg, Ogden, Utah.

For the German-Austrian Mission—Louis McNeil Ballard, Salt Lake City, Utah; Charles T. Francis, Morgan, Utah; Edgar Carl Schwab, Smoot, Wyoming; Que Eugene Shupe, Ogden, Utah.

For the Swiss-German Mission—Louis M. Burgener, Salt Lake City, Utah; Grant S. Neath, Bountiful, Utah; Norman Clifford Pierce, Springville, Utah; Henry Weidman, Hillspring, Alberta, Canada.

DO WHAT IS RIGHT

(See note of inquiry "Who Knows?" on page 90.)

DO WHAT IS RIGHT; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

CHORUS:

Do what is right, let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till to-morrow;
God will protect you; do what is right!

Do what is right; the shackles are falling,
Chains of the bondsmen no longer are bright;
Lightened by hope, soon they'll cease to be galling;
Truth goeth onward; do what is right.

Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now ere long will be tearless;
Blessings await you; do what is right!

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